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OUR SUNDAY VISITOR

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Some Practical Reflections on Current Religious Thought

By M. A. C.

WHAT WOULD HAPPEN IF THIS CAME FROM A CATHOLIC SOURCE?

HEADED by a flamboyant title "The Patriotic American Patriot," embellished with a flag, the following document has been sent out by a Brooklyn (N. Y.) man for the consideration of the religiously minded people of America. It is too rich to bear trimming; we copy it exactly with the exception of the letter-head:—

Sir:

Will you please use ALL your power and influence to have the following legally framed, and made into a LAW, by our United States Congress, and have other Countries to adopt a similar Law. If necessary, make it the TWENTIETH AMENDMENT to the Constitution of our United States. 91,000,000 Christian People in our United States, want this Law, and only 3,000,000 are opposed to it. Rescind any "Religious Freedom Law or Laws" not consistent with the Teachings of Jesus Christ. We shall live or die by our Faith in Jesus Christ.

OUR DEFINITION OF CHRISTIANITY

1. Must be 100 per cent. FOR Our Lord and Saviour, Jesus Christ.

2. Must be 100 per cent AGAINST the ones that Crucified-brutally murdered Our Lord and Saviour, Jesus Christ.

3. Must be 100 per cent AGAINST the ones of today, who glorify, laud and honor their forbears- ancestors, for Crucifying-brutally murdering Our Lord and Saviour, Jesus Christ, unless they, on their bended knees, sincerely ask forgiveness.

Very Respectfully,
CHARLES M. WOOD,
132 Sterling Place, Brooklyn, N. Y.

"Be it enacted by the Congress of our United States: That on and after the passage of this BILL, it will be UNLAWFUL, for any person or persons, male or female, white or colored, native or foreign born; to hold any National, State or Municipal Government Office, either ELECTIVE or APPOINTIVE, for pay or otherwise; or have any Voting Franchise whatsoever; or own any Real Estate, or transact any Business whatsoever; or own any Bonds, Stocks, Securities, Mortgages, etc.; or to hold any Meeting or Meetings, or Service or Services whatsoever, not consistent with the Grace of God; or any Teaching or Teachings other than the Teachings of JESUS CHRIST; or enter our United States, from any other Country whatsoever; WHO ARE NOT FIRM BELIEVERS IN ALMIGHTY GOD, OUR HEAVENLY FATHER, AND HIS SON, OUR LORD AND SAVIOUR, JESUS CHRIST, and THE CONSTITUTION OF OUR UNITED STATES.'

"The PENALTY for Violation of this Law, will be, from one to five years in Prison and Confiscation of ALL their Real Estate and other Property and Business, in which, he, she or they, have any interest whatsoever. Any Law inconsistent herewith is hereby declared, Rescinded, and Null and Void."

Also: "By the passage of this Bill, it AUTOMATICALLY APPLIES RETROACTIVELY, to each and every person in our United States at the time of its passage."

It is well to remember that this amazing piece of "Patriotism" is, so far as we know, merely the production of one man, and not the pronunciamento of a Denomination. How many there may be found to agree with Mr. Wood we dare not guess. But we call the attention of our readers to the fact that here is an attempt to secure the establishment of a certain form of religion (call it Christianity if you like) as the official re-

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THE NATURE OF THE CHURCH

THE Church's purpose is the same as Christ's purpose. The Son of God came from Heaven to pay infinite homage to the Trinity in the name of man; to make an infinite atonement for mankind's guilt; to teach man what He must do to attain eternal happiness; to supply man with means to that end.

After a short sojourn on earth, the Son of God returned to His heavenly glory, yet His work was to go on. While on earth He never overstepped the boundaries of Judea; He mingled with the people of only one race. But the whole world was to be reached by His message and His salvation-bringing helps; all nations must be taught. (Matt xxviii, 20). The world-wide ignorance with reference to God, the end of man, his duties, etc., at the time of the Incarnation, is well described by St. Paul, in his letter to the Romans, Chapt. 1. Christ came with light to dispel this ignorance. He would enlighten every man. (John 1, 9,) not in person, but by messengers whom He would school personally over a period of three years. Before He left earth He commissioned them to do throughout the wide world what He personally did in Judea; their mission was to be identical with His (John xx, 21). He offered Himself in sacrifice under the form of bread and He said to His messengers or apostles "Do ye this" (Luke xxii, 10); He came to remove sin, and He said to His messengers "Whose sins *you* shall forgive they are forgiven" (John xx, 23); He came to teach man, and His last commission to them was "go *ye* and teach" (Matt. xxviii, 19.)

Christ's Church was to be His kingdom on earth, a *visible* institution from which He would never be disassociated (Matt. xxviii, 20), but which He would govern through a representative (Matt xvi, 19.) The Church is a *body* of which Christ is the Head (Col. i, 18.) While it would be administered by a representative, it would be "The Church of the Living God" (Tim. iii, 5,) because He would send the Holy Ghost to animate it, to guide and direct it, so that it would ever be a "pillar of truth" (Ibid.)

Grant that Christ was divine, and you are compelled to hold that His Church is yet on earth, that the original apostles or missionaries must have successors down to our time commissioned "to rule the Church of God."

The Nation is Waking Up To the Peril of Divorce

BOTH the secular and non-Catholic religious Press give evidence that the Nation at large is waking up to the peril of Divorce. It would be possible to quote from newspaper after newspaper, which, in the editorial columns, are sounding the note of alarm. Many of the summer conferences and annual conventions of Protestant churches have recently passed resolutions, urging their ministers to do what they can to stem the tide. In all this we think we discern not so much the admission that the Catholic Church is right in the stand which she has always taken against divorce on religious and moral grounds, as a fear that the home, as a social and economic institution is being undermined and destroyed. But by whatever means it is brought about, an abatement of the evil of divorce is earnestly to be desired by all right-minded people, and every step in this direction will be heartily welcomed by all who have the best good of our country at heart.

From the multitude of editorial comment on this important subject, we select for our readers a column from THE SPARTANSBURG JOURNAL (South Carolina) which is not only typical of the feeling which is, fortunately, growing throughout the Nation, but is also a frank recognition of the only force which can successfully combat the evil which it decrys:

THE DIVORCE PERIL

Archbishop Edward Hanna, of San Francisco, made an address to the great Convention of the Knights of Columbus last Wednesday which should stir the hearts of all people dwelling in the United States and its Possessions who call themselves Christians. The Knights of Columbus is a Roman Catholic Order. It is said to have about 800,000 members and has been growing by leaps and bounds since its organization ten or fifteen years ago. Archbishop Hanna is a Roman Catholic ecclesiastic of great distinction. He was speaking to his own people directly but he was speaking also to all men, if the separated world will forget religious differences for the sake of the high service that can be performed by all Christians pulling together. Admonishing the Knights that they should include divorce among the social evils they are attacking through their open forums, Archbishop Hanna said:

"Divorce aims at family life—so does Socialism. In Bolshevist Russia divorce is easy and if America became socialist tomorrow divorce would be easy, even easier than today, and God knows our lax divorce laws are a national disgrace. The Knights of Columbus should preach the family as the basis of society and show divorce in its true colors instead of treating it lightly as a national idiosyncracy when it is truly a national menace."

And not only should the Knights of Columbus preach the protection and security and sanctity of the family but so also should it be the duty of all other societies of whatever name that have the welfare of society and the supremacy of law in mind and heart. In 1916, the latest figures we have at hand show that there were 1,040,778 marriages in the United States and 112,036 divorces. In 1906 there were 72,062 divorces in the United States; in 1908 there were 42,937; in 1887 there were 27,919 There was never a time in what we call our highly Christian land, our country of Bibles and Sabbaths, of creeds and confessions, of processionals and recessionals, of hallelujah meetings, of painted noses and naked backs, of common speech and sala-

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Separation of Church and State, Is It An American Institution?

WE, of the United States of America, have become so accustomed to the separation of Church and State; the very idea of an Established Church, or religion, is so alien to our thought, that it is difficult for us to realize that "in the beginning it was not so" in this country. Yet any common school history book could have told us, that religious toleration was a growth, and not part of the original inheritance of America, while the disestablishment of the Church was, quite naturally, the result of the severance of allegiance to England. I would not care to go so far as to say that the provisions of the First Amendment to the Constitution were an afterthought, but it is evident that the idea of obtaining and maintaining a strict separation of Church and State did not occupy such a foremost position in the minds of the Fathers of our Country as it seems to hold in the minds of some of their descendants.

As a Catholic I would have rather hesitated to give voice to such opinions, knowing that if I did upon my head would fall a deluge of accusations of disloyalty, un-Americanism, and the old taunt would be hurled at me that I was playing into the hands of a foreign potentate by stating simple historical truths. So I am glad that so upstanding an American, and so well-known a business man as Mr. Roger W. Babson has seen fit (in his speech before the national convention of the Kiwanis Club at Cleveland, last month) to say these things for me. Said Mr. Babson:

"There is a common notion that these early settlers came here to separate church and state. This is absolutely a false doctrine. In the old countries from which they came, their religion was controlled by the state. From this they wanted to be free, yea, they wanted the state to be controlled by religion. The first public structures erected by these people after landing upon the shores of America were churches and these became the civic centers and the social centers. Men went to church to pray and to vote. Their Government was founded on religion; their industries were founded on religion—yes, religion was the spring of the water; the fertility of the egg; the inspiration which caused men to produce, to save and to develop."

"Statistics show that the industrial life of America was launched in Quebec, New England, New York, Pennsylvania, Maryland and Virginia, and that groups of religious enthusiasts—both Protestant and Catholics—provided the motive power which developed Canada and the United States."

"Another thing, we must not forget that these people who came to this country came fundamentally for religion, and only secondly and thirdly for industrial and commercial purposes. And yet statistics show that America, industrially and commercially, was born and raised in the white-spired churches on the country greens and in the little red school houses by the crossroads."

That the Pilgrim Fathers and the Puritan Bostonians were not tolerant of other forms of religion than their own is too notorious an historical fact to need to be dwelt on here. Certain forms of the Christian religion were "by Law established" in most of the original thirteen colonies. And one particular form of Christianity was definitely proscribed in all of them for some time before the Revolutionary War. In fact, one of the States of this glorious union, despite the First Amendment to the Constitution has never removed the disability of Catholics to hold certain public offices, and it is to the shame of the entire Union that the spirit of the Constitution has never caught up to the letter in the matter of "religious tests."

An editorial in OUR SUNDAY VISITOR a fortnight ago asked the pregnant question "Is the boast of America, that she is a land of religious tolerance, justified by facts?" One might well supplement this question (to which all honest students of religious conditions in the United States would have to answer in the negative) with another: Is the cry for the separation of church and state sincere? Or is it simply that, with our very mixed religious situation, there is a perfectly valid objection to the union of somebody else's church with the state? So long as Protestantism was strong enough to be the controlling factor, there was no cry for the separation of Church and state. Puritan and Pilgrim alike supported it, for it meant that their form of church was the church which the state upheld. The Catholic Church never made any effort in this country to become a state Church, even in Maryland, which was distinctly a Catholic colony in its foundation. On the contrary, it was in Maryland alone (as the Protestant historian Bancroft so ably points out) that there was anything like religious liberty or toleration for others than the party in power.

But after the Revolution, the Fathers of our Country wisely made provision for the continued dissolution of Church and State, and from then until very recent times there has never been any danger that the state would fall under the control of any one religious party or organization. But today there is such a danger. At the present time there is a movement on foot to subjugate the State to the plans and purposes of Protestant Christianity. Certain organizations composed almost, if not indeed quite, exclusively of Protestants, officered by Protestant Ministers, financed by Protestant money, are making consistent and strenuous efforts, not indeed for an outward and nominal union of the Protestant church and the secular state, but for a virtual union which shall result in the state making and enforcing laws of their choosing which are in line with the tenets of their denominations. I call by name the Lord's Day Alliance, and the Anti-Saloon League. There are others whose names need not be mentioned. Perhaps you have not thought of these facts in this light before, but the facts are notorious. If the plans of these two organizations, to say nothing of the others, work out according to schedule, the Government of the United States will be absolutely in the hands of the Protestant church within the next twenty years. Already there are not lacking non-Christian newspapers who complain that, although sixty per cent of the citizens of the country profess no form of Christianity, the Nation is controlled by Christians and managed for Christians quite as much as if Christianity were the state religion by Law established.

Now, it is true that this Country is founded on definitely Christian principles, that the spirit of our Land is Christian, even if such a vast proportion of our citizenry are unbelievers.

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Psychology Teaches the Truth of the Immortality of the Soul

By the Rev. H. C. Hengell, Ph. D.)

RATIONAL psychology as well as Divine Revelation teaches that the soul or vital principle of man is spiritual. The mind of man operates in a material body and functions through physical organs, especially the brain, but, nevertheless, in essential respects, it transcends or rises above the powers of matter.

It is true that a man's brain develops with his mind and that when his brain is deranged his mind does not function properly, but that only proves that the brain is the organ through which the human mind functions in this world. The mind itself is the organist which, playing upon a properly organized and healthy brain, produces the wonderful music of abstract ideas, of spiritual aspirations and of religious ideals.

No matter how great or grand a pipe organ may be, it requires an organist of knowledge and skill to produce music from it. The organ does not play itself. Neither does the brain produce spiritual ideas. The organist mind, transcending matter and all its powers, is capable of that only because it is itself a spiritual entity. In order to produce good music, the organist needs a good organ. So, too, of course, in order to project spiritual ideas and ideals into the material world, the mind or soul of man requires a healthy brain upon which to operate. But soul and brain are not one and the same any more than organ and organist are one and the same.

The only rational explantion for the production of spiritual ideas and ideals on the part of man is that he has a soul or vital principle which is spiritual. A spiritual soul is necessarily an immortal soul, for a spirit is a simple substance. It has no parts to fall apart, to disintegrate, to separate, to dissolve. In other words, it cannot die. Thus rational psychology as well as Divine Revelation teaches that man's soul is immortal because it is spiritual.

There are materialists who fail either through ignorance or prejudice to distinguish the essential difference between phantasms of the imagination which man possesses in common with the brute animals and ideas of the mind which man alone conceives. Hence they deny the spiritual character of abstract ideas and ideals.

One illustration of the essential difference between ideas of the mind and phantasms of the imagination must suffice for the present article. It is taken from the science of geometry.

Geometry teaches that a point has position only but no extension. The mind conceives that clearly, the imagination pictures a hazy phantasm or picture of a point which has extension be it ever so small.

Geometry teaches that a circle is a plane surface bounded by a curved line every point of which is equidistant to the point within called the center. The mind sees this clearly as something necessarily, absolutely and universally true of every possible circle. The imagination which man possesses in common with the brute pictrues a circle as something hazy and indefinite that only faintly approximates the idea of circle.

Thus we see that rational psychology does not teach materialism, but that materialists sometimes teach psychology. Through ignorance or prejudice they neglect to draw the final conclusion of rational psychology; namely, that man's vital principle or soul is spiritual and immortal. They confine the science of psychology to its transient physiological aspects. The full truth in psychology would free their students from the dismal blight of materialism and lead them to God and religion as the only explanation of immortality. The materialists would lose their pose as advanced thinkers, but the world would become better in the pursuit of things spiritual and eternal.

Protestant Praises Catholic Devotion to the Holy Cross

(Quoted from sermon of Rev. Charles Edward Jefferson, (Prot.) Broadway Tabernacle, New York.)

COMMENTING on the weakness of the Protestant churches, the reverend gentleman said: "When you go into the average church today, what great idea meets you? Do you find yourselves face to face with the fact that Christ died for your sins? I do not think that you will hear that great truth preached. In all probability you will hear a sermon dealing with the domestic graces, or with business obligations, or with political duties and complications.

"What is the secret of the strength of the Roman Catholic Church? How is it that she pursues her conquering way. I know the explanations that are usually offered, but it seems to me they are far from adequate. Somebody says, but the Roman Catholic Church does not hold any but the ignorant. In Europe she holds entire nations in the hollow of her hand; not only the ignorant, but the learned; not only the low, but the high; not only the rude, but the cultured, the noble and the mighty. It will not do to say that the Roman Catholic Church holds nobody but the ignorant. But even if it were true, it would still be interesting to ascertain how she exercises such an influence over the minds and hearts of ignorant people—for ignorant people are the hardest of all to hold. When you say that the Church can hold ignorant men, you are giving her the very highest compliment, for you are acknowledging that she is in the possession of a power which demands an explanation. The very fact that she is able to bring out such hosts of wage-earning men and women in the early hours of Sunday morning, men and women who have worked hard through the week, and many of them far into the night, but who are willing on the Lord's Day to wend their way to the house of God and engage in religious worship, is a phenomenon which is worth thinking about. How does the Roman Catholic Church do it? Somebody says she does it all by appealing to men's fears, she scares men into penitence and devotion. Do you think that that is a fair explanation? I do not think so. I can conceive how she might frighten people for one generation, or for two, but I cannot conceive how she could frighten a dozen generations. One would suppose that the spell would wear off by and by. There is a deeper explanation than that. The Roman Catholic leaders have always seen that the central fact of the Christian revelation is the death of Jesus, and around that fact they have organized all their worship. Roman Catholics go to Mass; what is the Mass? It is the celebration of the Lord's Supper. What is the Lord's Supper? It is the ceremony that proclaims our Lord's death until He comes. The host of worshippers that fill our streets in the early morning hours are not going to church to hear some man discuss an interesting problem, nor are they going to listen to a few singers sing; they are going to celebrate once more the death of the Savior of the world. In all her cathedrals Catholicism places the stations of the Cross, that they may tell to the eye the story of the stages of His dying. On all her altars she keeps the crucifix. Before the eyes of every faithful Catholic that crucifix is held until his eyes close in death. A Catholic goes out of the world thinking of Jesus crucified. So long as a Church holds on to that great fact, she will have a grip on human minds and hearts that cannot be broken. The cross, as St. Paul said, a stumbling-block to the Jews and foolishness to the Greeks, is the power of God unto salvation to every one that believes. The Catholic Church has picked up the fact of Jesus' death and held it aloft like a burning torch.

White Flour Shown To Be Useless For Nourishment

By Alfred W. McCann.

A PRETTY TEST

The school teacher, carefully sifting the balance of the wheat through grits gauze No. 60, finds that one and 29-32 of an ounce remain on top of the gauze. This rejected material consists of fine particles of germ, branny specks and middlings with their precious salts and colloids.

A chemical analysis of the contents of grits gauze No. 30, No. 50 and No. 60, shows that about two-thirds of the mineral salts of the original whole wheat have been removed and thrown away.

She will now take No. 9 silk bolting cloth and pass the balance of the wheat through it, whereupon she will find that two and 18-32 ounces remain on the silk. Again the magnifying glass is applied. The rich, cream-coloured particles consist of fine middlings, fine germ, and a few branny specks.

In this intimate mixture the bran is brown, the germ yellow, and the middling white. The combination is very beautiful but it is not sufficiently anemic for human food.

The chemical test is again applied. It is discovered that on silk bolting cloth No. 9 and grits gauze No. 30, No. 50 and No. 60, three-fourths or 75 per cent. of the total original mineral content of the whole wheat has been deposited. This mineral deposit represents the loss all white flour sustains.

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ITEMS OF INTEREST FROM THE SECULAR PRESS.

CURIOSITY IS ROOT OF EVIL, COLUMBIA PASTOR DECLARES

Desire to Achieve Sophistication Causes Moral Death, Rev. George Says.

Sin for the sake of sophistication, evasion of moral laws in a soul-destructive search for "experience" is causing a daily re-enactment of the first temptation, according to Rev. James H. George of Columbia, Mo., who made this craving for unwholesome knowledge the subject of a sermon delivered at Christ Church Cathedral yesterday.

The primary cause of evil, Dr. George believes, can be defined as the human failing of curiosity which when satisfied leads to cupidity and later degenerates into a "know-it-all" spirit that imbues its victim with a wisdom too great for faith in anything.

"Young people often go astray because they extend their natural desire for knowledge into fields where enlightenment can only bring tragedy and sin," the speaker explained. "The young man feels that he must become sophisticated. He thinks that his comrades who have run the gamut of vices have 'something on him,' that they have explored worlds, which make his own universe of experience seem dwarfed. He isn't 'wise' and he feels that he can't travel with the bunch until he is.—St. Louis, Mo., Globe-Democrat, Aug. 22; 1921.

THE TRUTH ABOUT TWO ANTI-CATHOLIC AGITATORS

Simmons, the imperial Ku Klux Klan wizard, has been chosen president of Lanier University in Georgia, a small institution. The trustees in excusing their action say the little school is in dire financial straits. They thought Simmons, being head of one of the finest money collecting machines in the country, could help it out. It goes to show broke institutions are like some men. They will do 'most anything to get the money.

One of the troubles with us is our religious intolerance. We like to brag how every man has the right here to worship God according to the dictates of his own conscience. We like to talk about the freedom of religion and all that.

But there is an underground feeling of intolerance in religion that really alarms those who stop to analyze it. One of our good Ku Klux friends often hints that is the real basis of the organization he defends so adroitly.

Such publications as the Menace keep stirred up the flames of intolerance among the unthinking to which such wild organs appeal. This rabid anti-Catholic organ was conceived and promoted by J. A. Wayland, founder of the rabid Socialist organ, the Appeal to Reason. Wayland himself, who had contempt for all religion, saw the advantage in arousing religious prejudice against the Catholics, because of their enmity to Socialism. So he promoted this sheet which attained an immense circulation simply to fan the fires of religious prejudice which he knew existed.

He followed his idea that the great majority of the people were fools and would fall for any kind of wild statements. He cared nothing for the truth of any statements printed, but really thought by promoting religious schisms to promote the cause of Socialism. Wayland died by his own hand, but left others to carry on his infamous purposes. — The Houston Press, Aug. 20, 1921.

What Catholics Have Done For Civilization in America

By Chas. W. Meyers, Los Angeles, Cal.

WHILE the Spanish missionaries were laboring in the Southwest, the Catholic, English and French missionaries were busy carrying the Gospel to the Indians in the East and North. On March 25, 1634, the Catholic Pilgrim Fathers, under Lord Baltimore landed on the shores of the Potomac and planted the colony of St. Mary's. Here, after celebrating the Mass and erecting a Cross, they laid the first foundation of civil and religious liberty in America. From the very beginning, these Christian colonists secured the confidence and friendship of the Indians, which was never lost afterwards. McSherry says, "Maryland was almost the only State whose early settlement was never stained with the blood of the natives." In this benign policy they were imitated, later on, in 1683 by Wm. Penn. Not only was Penn benign toward the Indians, but he was also tolerant toward the Catholics who were among his colonists. But as soon as William of Orange ascended the English throne, the infernal "penal laws" were enforced in the English colonies, and Penn was severely censured for his liberality toward Catholics. In 1708 William of Orange sent the following message to Gov. Logan, at Philadelphia: "It has become a reproach to me here, and to the officers of the Crown, that you have suffered the scandal of the Mass to be publicly celebrated." Let us contrast this

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Children's School and Playground

CALENDAR FOR THIS WEEK.

Sept.
4 S. 16th After Pentecost. — St. Rosalia.
5 M. St. Lawrence Justinian.
6 T. St. Onesiphorus.
7 W. St. Regina.
8 Th. Nativity of B. V. M. — St. Adrian.
9 F. St. Peter Claver—St. Gorgonius.
10 S. St. Nicholas of Tolentino.

LEARN THE ANSWERS.

What did our Blessed Lord say about proud people in today's Gospel?

Who were the parents of the Blessed Virgin Mary?

Why do most Catholic churches maintain their own schools for the children?

"OBEDIENCE"

By Elizabeth Caney

Father Curran was going! The pastor's voice was husky as he gave the announcement and paused,——

Outside lilacs blew in the soft May wind and sent their fragrance in gusts thru the open windows. It was a lovely evening and the church was fairly well filled. But now the pleasant rustling of people moving in their seats ceased suddenly, the candles flickered and an unusual stillness came over the congregation, straining to hear. For some the candles blurred entirely in a sudden mist of tears.

Father Curran was going! Once more the pastor, Father More, began to speak affectionately, admiringly of his young assistant, and lastly he invoked their prayers.

But praying was not so easy when the mind was whirling with this startling news and weighted down with it. Father Curran was going! In four days he would be gone! Out of their sight, out of their lives, into that bigger, broader field where he might very soon forget his present flock. They had not hoped to keep him very long, yet now the blow had fallen, they filed out silently after the last "Amen" and silently started for home.

The news had gone before them into the street. Here and there on the corners, little groups were holding counsel. Protestant and Catholic alike, met to protest it.

"I think it's a shame," said one. "He isn't strong enough to stand the city heat. Do you remember how thin he was when he first came?"

"What shall we do without him?" said another, her black dress bespeaking recent grief.

But mostly they were silent, thinking their own thoughts, sad or rebellious as the case might be—yet it was late before they all went home.

And what of Father Curran?

John Kane sat for a long time in his darkened room, watching the light in Father Curran's window. He was wondering if Father Curran knew how much he meant to him. He well remembered the night he had drunk too much and Father Curran found him. Wrathful as a young god he had flayed him into sobriety—shamed him and later walked home with him. Nobody else knew. The light in the room upon the hill went out and John turned away from the window and went to bed.

Father Curran had been packing. He sighed as he closed the lid of his trunk. It was too late to finish tonight and he had still two days to complete the task. He was surprised to find himself very wide awake and strangely depressed. For a few minutes he sat staring at the little trunk, then he picked up his hat, turned out the light and went noiseyl down the stairs. He paused a moment on the wide verandah that overlooked the sleeping town. The little main street stretched away at his feet, the clock in the Town Hall shone like a golden disk and the lift bridge rose stark and ugly and dark over the old canal. How he had hated it—that lift bridge! and dreamed of another bridge, slender and strong over the little stream. He smiled now as he looked at it, it's very ugliness by long association had grown dear. Over in the side street the sagging roofs of huddled tenements, eyesores till now, were bathed in gentle radiance. The charm of moonlight lay upon them, softening, caressing. He thought of the four curly headed little tots snug in their beds and of John Kane, their father.

"John's all right," he said to himself and suddenly turned away and took the path that led straight out to the country. He could not bear to say goodby to the little town.

Neither was he comforted when at length he came back. His key in the lock seemed to turn in his own heart. Another day or two and someone else would turn that key and other feet than his go up the stairs.

Day came with it's many duties and again it was night—time flies when we wish it to stay. Once more the bells rang and this time the church was filled. Father Curran stood at the altar rail. He had scolded and cajoled them, laughed with them, consoled them but most of all he had loved them and suddenly, he knew he had never loved them so much as now that he was going away. His throat was tight with the pain of it and his heart heavy with going-awayness. Each insignificant one was dear and turning he looked at this flock as if he would hold them forever in his heart.

Jane Landry, in a front seat, her mischievous, smiling face hidden for once and sleepy little Tedda, leaning close to her mother's arm; she was the first baby in the parish he had baptized, and there were Rhoda and Jim! He was to have married them in a few weeks. And there was the doctor—quickly he turned his eyes away—everywhere were the faces of those he loved. He wondered now if they would remember him and their sad eyes gave back the answer.

"O Salutaris Hostia" the choir sang between choking breaths.

"Not my will but Thine," said the young priest out of his heavy heart.

The service was ended, the people gone home, only another day lay between him and strange faces, the noise and confusion of the great city.

For the parishioners of St. Mary's, gloom settled over the little town. They woke in the morning with a sense of impending loss. The women were sad. The men half rebellious. All of them agreed he was needed so much. Then suddenly he was gone!

* * *

Ere his footsteps had died away in the house, another was come. The pastor had shown him to his new room, the door closed now and left him for the first time alone and for the first time his courage failed.

"What a whale of a room" Big as a barn, and as empty, it seemed. His bags in one corner, leaned dejectedly one on the other. The wall paper gave evidence of where pictures had been and a hook near the window testified to a bird. It was such a big room! Would he ever get used to the awful space? He closed his eyes and saw the snug little room that he left yesterday, a worn little room, with cracks in the wall, but it had been home. There was something suspiciously close to a tear under his lids. He crossed to the window and looked out on the town.

It was noon. A few people were leisurely going on their way home, the little houses in the side street looked dirty and hot; the children about the door were making mud pies. At a little distance the river gleamed between the trees and beyond were green hills.

Why had they sent him to this one horse town? Noontime where he came from, crowds jostled each other, there was movement and life and plenty to do. Why? Oh, why?

"Obedience" whispered the small voice of his conscience and fiercely he fought down the rebellion in his heart, his hurt pride summoned a smile for his comfort.' He reached for his hat and went over to church.

It was May. Again the bells of St. Mary's called in honor of Our Lady.

There were very few at the service that evening. The air was charged with strange antipathy.

"How do you like him," said one and was answered indifferently.

"My! Isn't he stiff," said another with a bit of disdain.

"The men will never warm up to him," said a third.

But Martha Bronson had nothing to say. Into her heart had come a new pity as she looked at the proud young face there at the altar rail. And later that evening she smiled as she met him. His head was bent as he came up the hill. Back there in the city he fancied he could hear his boys, in the club house, noisy and clamoring, full of their young enthusiasm and energy. His boys! How he missed them!

And because Martha Bronson was thinking of their own Father Curran, she smiled.

"Good evening, Father," she said.

Her eyes were full of an understanding light. They said,

"I know how hard it is to be lonely."

And some of the loneliness went out of his eyes and the proud hostility died too. After all, they, that sent him, probably knew best!

"Good evening, child," he said.

Sympathetic One—Yes, in a battle of tongues, your wife can always hold her own.

More Man—Well, then, why doesn't she?

She—Do you want to start the victrola?

He—Why?

She—It's about time you started something!

Subscribe for Our Sunday Visitor.

Dear Flossy
This week I am going to try to write you a letter, just to tell you we are planning to have a specially interesting column for our boys and girls in this Department of OUR SUNDAY VISITOR. We hope each week to pr int some thing that will inter est the girls just as mu ch as the boys and we shall be glad to hear from our little friends and to have them tell us how they like our paper. If you want to se will have a special Essay Contest in which only our younger readers can com pete. How would you like that? Now while these warm summer days are with us per haps you will take just a few minutes and write me a Post card to tell me what kind of a Contest you would like to have. Will think about it and let you know what we de cide to do. How do you like my girl?
Uncle Michael
Then I

SCHOOL TIME IS COMIN'

My heart is very sad today
And everything seems wrong.
No longer does the robin gay
Sing out his gladsome song.
The flowers have lost their beauteous hue,
Soft breezes stir no more,
Dark shadows mar the skies of blue
Where sunshine reigned before.
The little brook that sparkled bright
Throughout the summer day
Brings to me now no great delight.
Somehow, I just can't play.
The other fellows feel the same—
I wish you'd see 'em frown—
For to the school there came today
Some lesson books from town.
The teacher's been there workin' hard
These last few days or so.
She asked us boys to clean the yard
Then smiled to see our woe.
The desks, left willingly in June,
Had to be dusted too
'Cause school time's coming pretty soon
And that's why I'm so blue.
Oh, it's as bad as prison walls—
Shut in school rooms all day.
It's hard to learn when Nature calls
Bidding us romp and play.
Still, it's no use to sigh, I guess,
And though school time draws near
I'm really happy—more or less—
That it's at least NOT HERE.

—Frances Kane.

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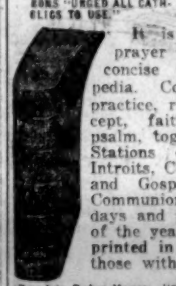
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Renew your subscription promptly. You should allow us three weeks to take care of renewals.

What Catholics Have Done For Civilization in America

(Continued from Page One)

Father Serra died at Monterey in 1748, he had founded 8 of these missions himself, and had made nearly 6,000 converts. The rest of the 21 missions were all built by the year 1823, and it has been estimated that by this time the total number of converts gained by all the missions were not fewer than 30,000. It is sad to relate, however, that when in 1833 the Mexican Government became independent of Spain, the missions were confiscated and began to fall into decay. The Franciscans were scattered, the Indians were dispersed, and the mission buildings were plundered and despoiled. Only one of these—the Mission at Santa Barbara—has never been allowed to fall into decay.

And why did Mexico secularize these missions? Simply because the dear old Padres had been loyal to Spain, just as all good Catholics are loyal to the rightful government under which they live. Most pathetic indeed is the appeal which these old mission ruins make to us; but their sacred influence is not dead. They still have tongues with which to sing their former glory and to bewail their present desolation. Let us uncover our heads, then, and listen to their plaintive plea as they make their mute appeal to us from their lonely towers.

"Is then the old faith dead?"
They say, "and in its stead
Is some new faith proclaimed,
That we are forced to remain
Naked to the sun and rain,
Unsheltered and ashamed?

"Once in our towers aloof
We rang o'er wall and roof
Our warnings and our complaints;
And round about us there
The white doves filled the air,
Like the white souls of the saints.

"The Saints! Ah, have they grown
Forgetful of their own?
Are they asleep or dead,
That open to the sky
Their ruined Missions lie
No longer tenanted?

"Oh, bring us back once more
The vanished days of yore,
When the world with faith was filled;
Bring back the fervid zeal,
The hearts of fire and steel
The hands that believe and build!"

Perhaps no eulogy of Spain and of the Spanish Padres is more deserving than the following from the pen of Prof. H. E. Bolton, of the University of California:

"One of the marvels in the history of the modern world is the way in which that little Iberian nation, Spain, when most of her blood and treasure were absorbed in European wars, with only a handful of men, took possession of the Carribbean archipelago, and by rapid yet steady advance, lasting to the end of the 18th century, spread her rule, her religion, her laws and her language over two-thirds of the two Americas . . . . As viewed by the Spanish Government, the work of the missionaries was to Christianize the natives and extend Spanish rule among them. But the primary work of the missionaries, first, last and all the time, was to spread the faith. . . . . Discipline and the elements of civilization were imparted at the missions through religious instruction, through industrial routine, and even, in some instances, through instruction in arts and letters. . . . . Each fully developed mission was a great industrial school conducted on principles which, three centuries later, were adopted by the United States Government."

(To be continued)

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*Author of "A Minister's Surrender," "Can a Roman Catholic Be a Loyal American," etc.

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M. W. Johnson, 609 W. Lake St., Chicago, Ill., the inventor of a wonderful new oil lamp that burns 94% air and beats gas or electricity, is offering to give one free to the first user in each locality who will help introduce it. Write him for particulars. Agents wanted.—Adv.

Bible Reading as a Feature of Non-Catholic Services

(Continued from Page One)

Yet the Catholic layman, in fulfilling his duty of attending Mass on Sunday, hears, on an average, as much of the Bible read by his Priest in the course of a year as the non-Catholic hears from his minister. The Gospel for the day, and in most Parishes the Epistle as well, is read in the vernacular. And the devout worshipper has in his hands a prayer book in which the Latin of the services is paralleled by an excellent translation into his own language. If he attends Vespers, he hears five psalms rendered, besides other scripture passages. The clergy, of course, read in the course of a single day, in the Divine Office or Breviary, which they are bound to say, more scripture than a non-Catholic minister peruses in a month. The entire Psalter, one hundred and fifty psalms, is read through each week. The Lessons in the various "Hours" practically cover the rest of the Bible, not merely the edited Bible of the non-Catholic denominations, but the **whole** Bible which contains seven more books than the King James version.

It would be invidious to draw a conclusion from this, for the only conclusion, on the basis of "actions speak louder than words" would be that the denominational slogan is a slogan and nothing more, **vox et praeterita nihil.** The study of the Bible in non Catholic Sunday schools has, according to the statements of Protestant Sunday school experts themselves, failed to produce a generation of satisfactory Christians. The frantic effort made by the Protestant churches to devise some way of "holding the young people" is in itself an admission of the failure of the method of Bible study to form solid Christian character. We should not be surprised at this for the Bible itself tells us that "Faith cometh by hearing," and a glance at the topics for today's sermons in denominational pulpits in any metropolitan newspaper will give you the key to the difficulty. According to Protestant leaders, ministers and laymen, Protestants are not reading the Bible as they used to, or as they used to be supposed to do; Protestants are not hearing the Bible read in their churches to a sufficient extent to justify their claim that the Bible is their sole rule of faith; in view of the practically universal spread of the Higher Criticism among them it is safe to say that Protestants no longer believe in the Bible. Yet they continue to chant its praises as the source from which all the blessings of their religion flow, and to propagate the exploded fable that the Bible is denied to Catholics.

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A number of readers have inquired about the book, "God Our Father in Heaven," by Rev. F. J. Boudreaux. We can also supply this book. Price, $1.15 postpaid. Address Our Sunday Visitor, Huntington, Ind.

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Wonderful Discovery by Noted Scientist Kills Every Rat Within a Week's Time—Not a Poison.

Rats cost farmers over two hundred millions of dollars a year, through the destruction of grain, poultry and buildings. Farmers need no longer suffer this loss because they can now kill off all the rats on their farm in less than a week's time. This is possible through the remarkable discovery of E. R. Alexander, a Kansas City chemist, who has perfected a virus which kills rats, mice and gophers as though by magic. This product is not a poison—it can be eaten by human beings or any animal on the farm as safely as their regular food, but means quick, sure death to rats.



This wonderful rat virus, which is known as Alexander Rat-Killer, is merely mixed with bread or meat scraps and placed where rats, mice or gophers can get to it. Within a few hours after a rat has eaten Alexander Rat-Killer he gets a high fever and suffers a terrible thirst. He leaves the barns and nesting holes and goes to the open fields in search of pure air and running water. Rats and mice affected always die away from the barns and houses, so there is no odor.

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Send NO MONEY. Just write to E. R. Alexander, Alexander Laboratories, 107 Gateway Station, Kansas City, Mo., and the tube will be mailed at once. When it arrives, pay the postman only one dollar and postage on the guarantee that if not absolutely satisfactory your money will be returned without question. Write today—a postcard will do—and stop your rat losses now.

Answer This Puzzle WIN $1,000



How Many Objects Beginning with "P" Can You Find in This Picture?



MRS. JOHN DIXON
Columbus, Wis.
This lady won the $1,000 First Prize in our last Picture Puzzle Campaign, by sending in a list of words and a $5.00 order for Laymore, for her lazy hens.

The picture above contains a number of objects beginning with the letter "P." Just take a good look at the picture—there are all kinds of things that begin with the letter "P"—like Pig, Pony, Paddle, etc. Nothing is hidden; you don't have to turn the picture upside-down. Make a list of all the objects in the picture, the names of which begin with the letter "P." See who can find the most. Don't miss any. Fifteen cash prizes will be awarded for the 15 best lists of words submitted. The answer having the largest and nearest correct list of words will be awarded first prize; the second best, second prize, etc.

It Costs Nothing to Try—Everybody Join In

A GAME FOR ALL—FUN FOR OLD and YOUNG



This Prize Winning Offer is another one of our Publicity Campaigns for the purpose of popularizing Mayer's Famous LAYMORE. All can participate in this great Fun-Game, from the tiniest children to Pa and Ma, and even Grandpa and Grandma. It is not a trick puzzle and all objects are clearly shown. You can't help enjoying this Picture Puzzle Game—much more fun than the old-fashioned spelling bee. Your ability to find "P-words" determines the prize you win. It is a test of skill. Skill in ferreting out "P-words." It costs nothing to take part and you do not have to send in a single order for Laymore to win a prize. If your answer is awarded first prize by the judges, you will win $20, but if you would like to win more than $20, we are making some dandy cash prize offers during this big Advertising and Booster Campaign, whereby you can win bigger cash prizes by sending in an order for our famous Laymore.

Laymore
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This scientific discovery tones up your hens and makes them lay. Thousands of poultry raisers are making more money today than they ever thought possible. The reason is Laymore. We want every one who has chickens to know the benefits to be derived from this wonderful compound. Mayer's Famous Laymore is offered at half price during this big advertising campaign.

5 PACKAGES $2.00; 15 PACKAGES $5.00

THE PRIZES

Winning answers will receive prizes as follows:

	If No LAYMORE is Ordered	If $2 Worth of LAYMORE is Ordered	If $5 Worth of LAYMORE is Ordered
1st Prize	$20.00	$300.00	$1,000.00
2nd Prize	10.00	150.00	500.00
3rd Prize	5.00	75.00	250.00
4th Prize	5.00	50.00	125.00
5th Prize	5.00	30.00	75.00
6th Prize	3.00	20.00	50.00
7th Prize	3.00	15.00	40.00
8th Prize	3.00	10.00	30.00
9th Prize	2.00	10.00	20.00
10th to 15th	2.00	10.00	20.00

(In the event of ties, duplicate prizes will be given.)

NOTE—In the event the winner of first prize fails to win the full $1,000, by not having purchased any Laymore, the balance of this prize money shall be divided proportionately among the remaining prize winners who have purchased Laymore.

OBSERVE THESE RULES

1. Any man, woman, girl or boy living in the United States but residing outside of Minneapolis and St. Paul, who is not an employee or relative of an employee of The Mayer Hatchery may submit an answer. It costs nothing to try.

2. All answers must be mailed by September 30, 1921.

3. Answers should be written on one side of the paper only and numbered consecutively 1, 2, 3, etc. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.

4. Only words found in the English dictionary will be counted. Do not use hyphenated compound or obsolete words. Use either the singular or plural, but where the plural is used the singular can not be counted, and vice versa.

5. Words of the same spelling can be used only once, even though used to designate different objects. The same object can be named only once; however, any part of the object may also be named.

6. The answer having the largest and nearest correct list of names of visible objects shown in the picture that begins with the letter "P" will be awarded first prize, etc. Neatness, style or handwriting have no bearing upon deciding the winners.

7. Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.

8. There will be three independent judges, having no connection with The Mayer Hatchery, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive. The following well-known people have agreed to act as judges of this unique competition:

P. J. Kelly, president Gateway State Bank, Minneapolis, Minn.
Miss Laura Johnson, principal public school, St. Paul, Minn.
Frederick H. Wagner, president F. H. Wagner Insurance Agency, Minneapolis, Minn.

9. All answers will receive the same consideration regardless of whether or not an order for Mayer's Laymore is sent in.

10. The announcement of the prize winners and the correct list of words will be printed at the close of the contest and a copy mailed to each person sending in an order for Laymore.

(Extra copies of Puzzle Picture free on request)

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HERE'S HOW: If your answer wins first prize and you have ordered $2 worth of Laymore, you will receive $300 as your prize instead of $20; second prize, $150; third prize, $75, etc. (See 2nd column in prize list.)

Or, if our answer is awarded first prize by the judges, and you have ordered $5 worth of Laymore, you will receive $1,000 as your prize, instead of $20; second prize, $500; third prize, $200, etc. (See 3rd column in prize list.)

Although it is not necessary to order Laymore to win a prize, a trial order will convince you that it is the biggest prize after all in the increased egg production it will bring you.

It takes only a $5 order of Laymore for you to qualify your answer for the BIG $1,000 REWARD. Absolutely $5 worth in all. Of course, you can order two or three times this amount at one time. If you care to, but $5 worth is the maximum necessary to qualify your answer for the BIG $1,000 CASH PRIZE.

Mayer's Hatchery
600-603 Washington Avenue North
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For Missions—Home and Foreign	11 00	Total	7750 16
For Our Sunday Visitor Building Fund	120 00	Total	8501 90
For National Shrine	6 00	Total	2048 50
For Colossal Statue of Christ at Washington		Total	3185 25
For the Seminary		Total	311 60
For Mexican Schools		Total	30 53
Members of the Order of Saint Veronica			3977

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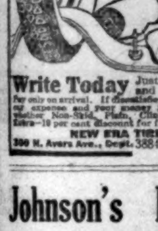
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Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Please state what the world, especially America owes to the Catholic Church.

The world, disregard it as it will, owes its Christian civilization to the Catholic Church. Rome, the mistress of the world was rapidly decaying when the infant Church launched her campaign to preach "Christ and Him Crucified." The cancer of immoral paganism had sapped the vitality of this once powerful empire; her once-famed soldiers had, through vice and luxury, become effeminate, worthless; her women were degraded, cheapened in the eyes of their masters; her homes had felt the destructive breath of sin; all these evils and many more were corrected by the Catholic Church as she brought the message of Christ to scatter the darkness of paganism.

The same story might be related of Greece and of all the countries whose people were evangelized by the Apostles and their successors. The history of countries is inseparably linked with the history of the Church. It was she who fostered education through the centers of learning established by her religious. It was her monks who felled the forests and cultivated the fertile soil of Europe. It was her encouragement, her teaching that sent forth missionaries to carry the light of the gospel to heathen minds and to spread broadcast the advantages of civilization.

America owes her discovery to a son of the Catholic Church, whose voyage was encouraged and assisted not only by the Catholic sovereigns, Ferdinand and Isabella, but by Father Perez, and the Holy Brotherhood. Columbus had a rude map of St. Brandon's land. A body of land probably North America discovered by St. Brandon and his Irish monks, as they set out in their zealous quest for souls. Both North and South America give abundant evidence of the Catholic explorers who blazed the trail through the newly discovered continents. The lakes, the rivers, the towns bearing saints names give testimony not only to the intrepid heroism of the Catholic explorers but to their deep religious faith and their zeal for souls. Theirs was not the desire of earthly conquest. They cared naught for the gold buried in the hills they traversed, they thought only of souls. These early Catholic Missionaries discovered the vast resources of America and interested the people of Europe by their reports.

In the colonization of our country, Lord Baltimore with his Catholic colony was the first to decree toleration to all other creeds. In her fight for Independence, her Catholic sons fought gallantly in her defence. From their ranks sprang a Barry, a Sullivan and many other patriots, but no Benedict Arnold. Catholic France and Catholic Poland assisted her in gaining her independence. From the Revolutionary War to the present, through the war of 1812, the Mexican War, the Civil War where Catholic brother opposed Catholic brother, through the Spanish American War and through the happy culmination of the World's War, where Catholics furnished over a third of Uncle Sam's defenders, more than twice their quota, the sons of the Catholic Church have shown their loyalty.

Moreover, Catholic men and women have been true citizens in time of peace as well as war, Taught by their religion to be true to their God and country they must be loyal citizens if they are good Catholics. The Catholic Church stands solidly against Socialism and the other isms that seek to destroy. She has gone on educating and directing millions of her sons and daughters, and this without expense to the government. What does the world, what does America owe to the Catholic Church? Volumes could not express it. Her gratitude to the end of time can never repay it.

Some time ago a subscriber asked you regarding the sin of Adam and Eve. You stated that they sinned against obedience. How then do you account for Original Sin which is said to incline to impurity?

That Adam and Eve sinned by disobedience can be learned by a perusal of the book of Genesis. Original Sin or that sin which mankind inherits, is the result of that act of disobedience on the part of our first parents. Adam's sin brings upon his posterity, not only an inclination to things contrary to the virtue of chastity but an inclination to evil in general. "To err is human" or "The just man falls seven times" have their significance only because man has been weakened because of Adam's sin and is inclined to evil. This weakness on the part of human nature should not bring man to despair for the grace of God is sufficient to enable man to overcome even the severest temptations.

The Bible says that God rested on the last day of the week, why do we rest on Sunday, the first day of the week?

The Apostles, taught by Christ, changed the observance of the Sabbath to the Sunday in memory of Christ's Resurrection and the descent of the Holy Ghost both of which events occurred on Sunday. Again the apostles wished to convince the Jews that the Ceremonial Law of the old dispensation ended with Christ's death. By changing the observance of the Lord's day they desired to show the Jews that New Law was in force and that it was not necessary for a convert to become first a Jew, (by observing all the ceremonial rites) and then later embrace Christianity.

The essential part of the observance of the Lord's day is to keep it holy, viz. by attending divine services and resting from servile work.

C. E. B. If your case is understood correctly, you have no cause for worry. Bring this to the attention of your pastor.

"J. F. X." By all means continue the good work.

At an Interdenominational meeting in New York this week, a noted Presbyterian minister charged the Vatican with being responsible for present conditions in Russia, claiming such a state of affairs have been instigated in order that said Vatican may gain control over the Orthodox church in that unhappy country. Kindly state your views on this subject.

It is unworthy of notice. What proofs did he pretend to give? The Vatican and the Catholic Episcopate of Russia have been the strongest influence against Bolsheviki success.

Turns Night Into Day

New Lamp Has No Wick. No Chimney. No Odor. Most Brilliant Light Known.

A new lamp which experts agree gives the most powerful home light in the world is the latest achievement of W. H. Hoffstot, 408 Factory Bldg., Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than three hundred candles, eighteen ordinary lamps or ten brilliant electric lights, and costs only one cent a night, a blessing to every home on farm or in small town. It is absolutely safe and gives universal satisfaction. A child can carry it. It is the ambition of Mr. Hoffstot to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant, white light and he will send one of his new lamps on free trial to any reader of Our Sunday Visitor who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.—Ad.

Renew your subscription promptly. You should allow us three weeks to take care of renewals.

WHAT IS THE MATTER WITH OUR YOUNG PEOPLE?

OUR NEW ESSAY CONTEST

We print below the last letters which will appear regarding our recent Contest. Now for the New Contest!

The Subject for essays by the ladies is "What sort of a man do I want for a husband?" The subject for men is "What sort of a girl do I want for my wife?"

There will be three Prizes in each class. The First Prize $50.00; the Second Prize $30.00; the Third Prize $20.00.

All entries must observe the following rules: Essays must not be more than 1,500 words in length. They must be written on one side of the paper. They must reach our office on or before Dec. 31st. Address The Essay Editor, Our Sunday Visitor, Huntington, Ind. Each essay must be signed with the full name and address of the author. This will NOT be published, and is in addition to the "pen-name" if such is used. No manuscripts will be returned. It should be unnecessary to say that men will not be eligible in the ladies contest and vice versa.

To those who undertake to write Essays for this contest we venture to offer the following suggestions:

Make your Essay brief and to the point. Avoid criticism. Remember the subject is the sort of man (or girl) you would wish to have for a life-partner. Don't waste space telling us the sort you DO NOT want! Avoid personalities. It is not necessary to tell about yourself.

Remember that although the subject of the Contest is of a very personal nature, the idea of **Our Sunday Visitor** in conducting such a contest is to secure an expression of opinion from our young people as to their ideas and ideals of each other when regarded seriously and in an edifying manner.

Crafton, Pa., July 30, 1921.

Dear Editor:

As I am not of the Catholic faith I trust you will not think it bold of me for writing in regard to the subject: "What is the Matter With the Young People." Well, having called on a Catholic young lady friend one Sunday, I happened to pick up a copy of "Our Sunday Visitor" and upon noticing this subject just took a notion to write. Can any one explain to me the reason why Catholic young men show such disrespect to decent and respectable young ladies of their own faith?

Now I have heard fellows say things about girls I know to be good that I wouldn't stoop to say about an animal, and I know quite a few very good girls who have suffered great insults at the hands of Catholic young men. Now don't wonder why there are so-called mixed marriages, for there are quite a few Protestant men in the ring who know how to respect a lady and who wouldn't think of casting her adrift for a small difference of nationality. I know in particular a girl who is in every respect decent that has been insulted by two so-called "Good Catholic Men," on account of different nationalities. Now please tell me as a favor where difference in religion could possibly make a bigger difference? For I have known this girl since childhood and although I am a Masonic member, I intend having a Catholic wife should I ever marry, for they are the best on earth, as my mother was a devout Catholic and my three brothers have Catholic wives. So you see I am only talking from experience. So wake up, Catholic fellows, and look around, for the most faithful and most devout girls are, I must admit, to be found within your fold.

I have traveled in most every city and in quite a few countries and met all kinds of girls, but take it from me the Irish Catholic maiden takes first prize for they still remain, as of old, 100 per cent pure and clean of heart. Although to have a Catholic wife I would have to forfeit property valued at $14,000, an inheritance that was left me with that understanding. But as I have said they are the best and I would gladly give up everything for a Catholic girl as true and as decent as one I know. So I beg to ask: WHY Catholic men act as they do toward the best of girls, when they have all to gain and nothing to lose. Some fellows judge girls by expensive clothes (What a sad mistake). If it's clothes you want there are plenty of clothing stores, but if it's a wife you want then kindly show the girls some justice and judge them by their own sweet selves and not by clothes or home surroundings. But remember God has created girls to be loved and respected instead of insulted and molested, for this world owes quite a bit to true womanhood.

Hoping this is not too long and that you all will pardon the intrusion of an outsider, I remain,

A FRIEND TO ALL.

Editor Sunday Visitor:

I was very much interested in the letter signed R. J. S. of Indianapolis, Ind., in the Sunday Visitor of June 12th regarding the Young People's Club which they have there and feel that this same kind of a club ought to be organized in other cities. I believe I ought to say a word in regard to this and firmly believe that I know of what I write.

I am a young lady of twenty-eight and four years ago moved from my home to a city to make my home with relatives who are Protestants. Most of my relatives are Protestants, as my parents were converts, and I am thrown more with Protestants than with Catholics. At the church I attended, there seemed to be no means of meeting any young Catholic men. I would see nice clean looking young men at Mass, who seemed to be alone. I would often think no doubt there are strangers here as well as myself who would like to meet other young people. After living here three years, I went a little farther west to live with some other relatives, also Protestants, and the conditions were the same. No means for the young people to become acquainted—or in fact to become acquainted with any of the members. My mother and father were very good Catholics and I consider myself one, too, but I think we ought to be more sociable and friendly at church. I know we always say that our church is for religion and not for the social part, but it seems to me that there ought to be some means to make a person, who comes to the same church and same Mass Sunday after Sunday, feel that he belongs instead of feeling he is just a stranger who goes to a city for a day.

So often some of my relatives have said, "Who did you see today you knew," "Who spoke to you," etc. One rather dislikes to always say "no one."

A Protestant friend of mine said: "Aren't there any young men in your church that you could meet? I know lots that go to my church and could have you become acquainted with them, only I know how you feel—you had rather go with a Catholic." Now perhaps all young people do not feel this way; also perhaps they get tired of waiting to meet them and so become acquainted with Protestants. This might be one answer to the mixed-marriage question.

Sincerely,

MARGARET V. ERWIN.

Separation of Church and State, Is It An American Institution?

(Continued from Page One)

But, strictly speaking, it is not true that this Nation is, as a Nation, committed to Christianity any more than it is to Buddism or Mohammedanism. According to the Constitution (framed by Christian men) this Nation, as a Nation, is pledged to give equal opportunity and equal privileges to all religions. And, today, with organized Protestantism placing laws of its own choosing on the statute books, this country is not a Protestant country, tho there are those who claim it as such.

And they are the same persons who loudly clamor of the menace of the Catholic Church to the religious liberty and political integrity of this country. The assertion is made, repeatedly and vociferously, and without the slightest ground of proof, that the Catholic Church is a political organization bent upon the work of subjugating the government of the United States to its own ends, and bringing this land under the domination of a foreign potentate. The assertion has been disclaimed, again and again, by the highest Catholic authorities, as utterly and entirely false, and, to date, not one shred of proof has ever been offered in substantiation of it. As a matter of fact, the Catholic Church thoroughly approves of the separation of Church and State in such countries as the United States, as being the condition under which she can best carry on her spiritual work. Whatever she may think of the theory, she accepts the fact. Nor does she make the slightest effort to bring about any change in the situation. She does (and quite rightly) endeavor to see that her constituency shall be actually possessed of the privileges and liberties assured them by the laws of the land. But the charge that she is covertly engaged in trying to undermine, in her own favor, the constitutional rights of the country at large, is a baseless accusation. But it is more than this. For the very persons who make such allegations, are themselves doing, in behalf of their religion, precisely what they accuse the Catholics of attempting. They are forcing upon the people laws which, however good in themselves, and desirable from an economic standpoint, are nothing more nor less than the embodiment of their religious convictions; laws, moreover, the enactment of which, are an affront to the religious convictions of multitudes of their fellow citizens. I cite the Sunday Blue Laws in their relation to the more than 3,000,000 Jews in the United States, as a pertinent example.

Separation of Church and State means that the Church shall not dominate the state, nor the state oppress the church. Although the country did not start out with such a goal in view, it has, undoubtedly, attained it, at least on paper and in point of law. Very well then, let us have it in actual reality. Let us have no laws on our statute books which will be a blow in the face of any man's honest religious convictions, be he Protestant or Catholic. Let us not admit of the right of any organization which purports to be all-American, and yet exists to combat the religion of any group of citizens. And above all, let us not accuse of political aspirations or machinations, without proof, any group of religious people who shelter themselves under the Constitution of the United States. Least of all let those make such accusations, who are themselves conducting an open campaign to enact laws for the general enforcement of religious tenets which, as churches, they have found themselves unable to enforce upon their own constituency.

DOMINIC FRANCIS.

THE NATION IS WAKING UP TO THE PERIL OF DIVORCE

(Continued from Page One)

cious literature, never a time, we say, when this country was so nearly on the road to free commerce in love as it is now.

The descent in good morals and clean living has been the result of perfectly obvious causes. In every State in the Nation with the exception of South Carolina, God be praised! there are divorce laws the most of which are designed to degrade the sacrament of marriage by making it an easily terminable civil contract according to the convenience or changing lust of one or other of the contracting parties. Many persons are living now in this and other fairly decent communities who can remember when divorce was looked upon as an even worse crime than the crime of murder and when the divorced person, particularly the woman, who was rarely at fault let it be admitted, was pointed out as not quite the thing. Times have changed. No lines are drawn now. It is never regarded as "good form" in some of "the best circles" up North and out West to inquire into any lady's matrimonial past, and this makes it a bit awkward for any one who has not kept his divorce score card right up to date.

There has been a gradual letting down of the moral bars all over the country. Nobody seems to care very much about it and the most of those who have been through the divorce mill cannot understand why anybody should think they had done anything wrong. At the last meeting of the Northern Presbyterian Assembly steps were taken, if we are not mistaken, to "loosen up" on the matter of divorce. One of these days possibly some lawmaker in Congress will introduce a bill to make divorce a kind of sacred ordinance. Archbishop Hanna is to be praised for his plain speaking on this vital question. Would it not be possible for all the churches to make common cause against this hideous menace to State and Church?

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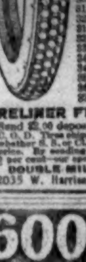
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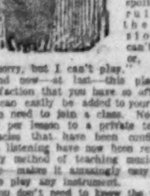
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OUR SUNDAY VISITOR

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HUNTINGTON, INDIANA, SEPTEMBER 11, 1921.

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1913.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

WOULD HE INSULT ONE MILLION CHICAGO PROTESTANTS?

An open letter to the Editor of the *Chicago Tribune*,

We are receiving from many of our readers, marked copies of an Editorial which appeared in the *Tribune* of August 27th, bearing on the Ku Klux Klan. I want to say to you, if you are writing in good faith, that you are being deceived by these people. But even if the Klan were what its Imperial Wizard represents it to be, your editorial is an insult to the one million Catholics of Chicago, and all other Catholic patrons. You belie your boast of being a great newspaper (not to speak of the "world's greatest") when you sanction intolerance and narrowness.

Do you honestly believe that Catholics of the United States cannot be loyal Americans? Do you believe that they owe any allegiance to a foreign power, which could conflict with the allegiance they owe their government here? Was not the American Catholic hierarchy the very first to pledge the support of the whole American body upon the declaration of war against the Central Powers by President Wilson in April 1917? What if 20,000,000 Catholics had been "conscientious objectors" instead of enlisting nearly 100 per cent above their quota?

The truest form of Americanism today is that which tends to harmonize the different elements, rather than to wage war against any one element of our population.

The Catholic Church has nothing to fear from her organized enemies, as history will testify, but is it fair for any person of influence to use his pen to defend a secret society of self-styled patriots, especially when it is calculated to disturb the peace of the land? Is that the form of "Reconstruction" Americanism we now need? Lincoln said that he would want to get out of the country if Knownothingism prevailed, and Ku Klux Klanism is only another name for the same thing. You would not dare to write in the same manner about an organization that would exclude from membership, and class as un-American, one million Protestant people of Chicago.

You certainly have not been reading what your exchanges from different parts of the country have carried editorially on the Ku Klux Klan. We hold more than 100 such editorials, and only three, including yours, express any sympathy for it.

—o—

KU KLUX CONSISTENCY

Only truth can be consistent. Any effort to deceive by throwing dust in people's eyes, or by proclaiming ends, patriotic or otherwise when the real ends are those of bigotry and intolerance, is bound to give itself away. This has been clearly shown in the recent manifesto of the Imperial Wizard of the Invisible Empire called the Ku Klux Klan. In this document, which has been displayed full-page in the leading newspapers of the country, the statement is made that three classes of American citizens are debarred from membership in the Klan. Negroes are excluded because they are not white. Jews are debarred because the claim is made that our civilization is founded on Christian principles. Catholics are not admitted because members of the Klan must give credit to that silliest of outworn fables, that Catholics owe an allegiance to a foreign ruler which is incompatible with their allegiance to the civil powers of this country.

It cannot be that the Americanism of these classes is *sincerely* questioned. The Constitution, which Klansmen are sworn to uphold, assures all three of equal rights, privileges and responsibilities. The record of the war-time patriotism of all three cannot be questioned. The patriotic appeal of the Imperial Wizard is inconsistency itself.

Back of the dust-cloud of pseudo-patriotism a fanatical religious animus is easily discernable. But even so the claims of the Klan show an utter lack of coherence. Take the three classes of persons against which the Klan sets itself, not only by debarring them from membership in its organization, but by openly declaring war against them. Obviously they are regarded as the enemies of the Constitution, which the Klan, despite its protestations of loyalty, has set itself to change in their disfavor. And they are so regarded because the Klan has officially lined itself up with narrow and bigoted intolerance. Again the inconsistency of the Imperial Wizard gives his motives away. For the anti-negro plank in the Klan platform is nothing but a recrudescense of the old Copperhead idea that members of the Black Race are not really human beings, but soulless creatures worthy only of enslavement and subserviance to the white "sons of God." And the Jews? Suppose our American civilization is really founded on Christian principles, where did we get them if not from Jews. Our Bible is the work of Hebrews. The Saviour we worship was a Jew. The principles of our moral Law were committed to the Chosen People. If the mark of foreign origin is incompatible with 100 per cent Americanism, then the Christian religion is not, and never can be, the religion of the United States, either officially or *de facto*. But what of the Catholics, against whom the Klan promulgates anew the entirely unprovable charge that their spiritual alliegance to the Pope in some way involves their civil allegiance to the United States? What we have just said regarding the foreign origin of Christianity, applies here also. Both the Catholic religion, and the Protestant religion and the Jewish religion (and, be it said, the Negro race) arose outside of the United States. The Klan cannot claim consistency even for its bigoted prejudices. The whole platform, disclosed in the proclamation of the Imperial Wizard, bears the indubitable marks of deceit. Its whole intent is to mislead, to mask (in true Klansman fashion) the real face behind the words which it utters. When that mask is at length torn away as the sober, justice-loving common sense of the American people will demand that it shall be, we venture to predict that the true nature of the Ku Klux Klan will be found to be identical with that of all the socialistic, race-prejudiced, anti-Catholic agitation which has vexed this Nation during the past fifty years.

O. S. V. Building Fund.

Last Report $8,501 90
Last Week 112 50

Most of our Building Fund receipts come from LIFE SUBSCRIPTIONS, which are accepted at the extremely low price of $10.00. Five Thousand Life Subscriptions would supply us with $50,000, which we should like to raise by our Tenth Birthday—May 1, 1922.

Readers Speak to Readers

Dear Father Noll:

Today's O. S. V. carries a request for information about the Yupka Club, concerning which "Yupka" a missionary priest, recently wrote in your paper. For the information of those interested we suggest that they write to Mr. Edw. A. Staley, President Yupka Club National, 3407 Highland Ave., Birmingham, Ala.

A convention of Yupka clubs was held at Birmingham on August 7th and 8th. Delegates representing units at Birmingham, Mobile, Montgomery and St. Louis were present. A national organization was formed, officers elected and a constitution adopted. The first official act of the delegates in convention was to place the National Yupka Club under the patronage of the Holy Family.

Appointment was made to prepare matter for the press, and especially for Our Sunday Visitor, to acquaint Catholics with the Yukpa Club. In due time this copy shall be sent to you for your approval.

The series of letters which the young folk sent to your paper has aroused considerable interest. The letter written by "Yukpa," a missionary priest, seems to have erected a sort o' stop, look and listen sign amongst a conglomerate assembly of well intentioned letter writers. The request from Detroit is an addition to a large list of letters asking for information concerning the Yukpa Club. Among the letters is one from Georgia (notwithstanding T. W. and the K. K. K.) We sincerely hope that Detroit and Georgia shall be represented at the next convention which is to be held in the city of Mobile, Ala., at a date to be announced.

The writer of this letter attended the convention of Yukpa Clubs. We were much enthused with the prospects founded upon the excellent work that the delegates reported their local clubs had done. A very capable staff is in charge of the national offices.

The Yukpa Club has received the encouragement of the clergy in Alabama. Our personal experience with the local club at Mobile and our observations made at the recent convention convince us that Yukpa, to say the least, is a practical approach to answering the question propounded by your recent essay contest. Our promised "copy" to O. S. V. shall set forth how Yukpa expects to help our young folk. Meanwhile we earnestly request that you sometime remember us in your prayers. We are

Sincerely,
E. B. KAY.
August 28, 1921.

Our Sunday Visitor:

Considerable interest is being shown by Catholics in the convention of the Catholic Truth Society of Canada, which will take place in Congress Hall, Montreal on September 21st and 22nd.

Delegates from branch organizations all over Canada will be present, including high church dignitaries and prominent laymen. One of the first acceptances came from His Grace Archbishop Neil McNeil of Toronto. The Bishops of Pembroke and London, Ontario, will also attend and it is possible that the Apostolic Delegate from Ottawa will come for the session. The convention, which is under the patronage of His Grace Archbishop Bruchesi of Montreal, will deal with various Catholic activities in which the Society is particularly interested and will be addressed by prominent speakers, including the Archbishop of Toronto, at an evening session, which will be open to the public.

Mr. J. P. Murray of Toronto, is president of the body and will preside at the convention. Local arrangements are in the hands of the Agenda Committee of the Montreal: Rev. A. J. Primeau, S. J., Moderator; T. T. Smyth, president; G. M. Smyth, L. F. Kenny, F. Durnin and H. Comerford, the last acting as Secretary-Treasurer of the Convention.

H. P. COMERFORD.

Leamington Spa, England,
August 16, 1921

Dear Sir:

When I was in Tennessee, I took your splendid little paper, the "Sunday Visitor," and have missed it since my return. Though you would call me a Protestant clergyman, I was ordained a priest in the Church of England, and, like thousands more, my ideas are Catholic. We differ as to matters of fact, not of Faith.

Once this is realized, we shall be much nearer the day of Reunion.

Wishing you success for your very fair-minded paper.

Yours,
(Rev.) A. MANBY LLOYD

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Perhaps you have already decided to have a certain sum to the missions at your death. But aren't you taking a chance? Are you certain you will HAVE the money to give away then? And if it should prove true that you will have, consider how many thousands of wills have been broken and the money used for purposes that the testator neither INTENDED nor DESIRED. Why not make a CERTAINTY of it and secure that annuity NOW? Then you will have the sweet solace during all the remaining days of your life that you have done something really worth while—something imperishable—for God's Kingdom on earth,—your part in leading those 800,000,000 pagans from the hideous morass of ignorance and despair to the living waters of salvation. And in the last solemn hour will there be any joy equal to this?

.....(Cut off here, fill in and mail).....

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